

prophful Expressions against me, and many others of the Lords servants, he hath uttered in his said Book: All which I Trample under foot, knowing my own innocency, and leave him to the Judgement of God for the same: but cannot yet well let pass without some notice taken, how much he pretends a Conscientious concern for truth, to print this his Book: And I well remember how *Rabshaketh* that blasphemous General, could pretend as high for his War against the Lords people; who saith, *And am I now come up without the Lord against this Land; the Lord said unto me, Go up against this Land and destroy it, Isa. 36. 10.* And this also I cannot well omit without notice, what he saith, Part 2. Pag. 92. viz. *A hoping, that for the future, Jasper Batt will learn more modesty, than to account himself a Governour, &c.* And I may say it would be well, if *W. R.* would learn so much modesty as to forbear to insinuate such falsehood: for when, or where, did I ever account my self a Governour: But as the Lord hath given me a Testimony, against deceit, and wickedness, and for his everlasting truth, I hope he will preserve me faithful therein to the end. Herein I may be scorned, and reproach't for the same by *W. R.* or any other of Truths Adversaries: And in the fence of the Lords power and presence with me, shall rejoyce; and Triumph over it all; well knowing that the Truth in it's simplicity must Reign over all at last.

And this is that which is before me at present, to write in *vindication of Truth, and my own Reputation*; well knowing other of the Lords servants are concerned more largely to answer, and testifie against *W. R.*'s work of darkness and confusion in that Book manifested; being well satisfied, that I am counted worthy to be a companion with them; And so commit my self and cause to the Lord, and his witness in all to judge: In whose Peace and Love I rest, A servant of Jesus Christ. F. B.

Some of William Rogers his scornful bitter Words against Jasper Batt, and his Three Companions, &c. With some Observations upon them.

William Rogers in his Book (falsly) Entituled the **Christian Quaker**, &c. *part 2. p. 92.* hath these Words. *All these (viz) J. Batt and his Three Companions, and the rest of the Sixty Six Subscribers, are by their Paper Manifest, to have Run in the very way of Cain by Persecuting the Brethren, and have appeared as Raging Waves of the sea, foaming out their own shame by their hard Speeches, which are the very Marks and Fruits of those who despise Government according to the Scriptures, which J. Batt and his Brethren hath directed us to peruse.*

Observe, *William Rogers* Complains much against *Judging*; but who amongst us equals him therein? Let his Words above Cited, as also what follows, with abundance more of like Nature in his great Confused Book, speak for him, or against him, in the Understandings and Consciences of all Judicious and impartial Readers.

Can he prove that *J. Batt*, or his *Three Companions* (and the rest he here mentions) have ever Charged *J. S.* and *J. W.* and the *Wiltshire* Friends, or the *Bristol* Friends, who write and speak severely against them, to have run in the very way of Cain.

How doth this his bitter false Judgment agree with the Scriptures Cited by him against judging *part 2. and p. 90. Mat. 7. 1. Rom. 14. 10.* Let the Reader Examine, and seriously Consider the same. He hath rendred us in the very way of Cain (*Observe* the Emphasis). The very way of Cain is not only Envy, but also Actual Murder.

Ver. The living God knows, that this is a very uncharitable, false, and wicked Judgement, for which the Lord will Rebuke him. Gods faithful witness in our own Souls, justifies us from his false and malicious Charge.

First, What was written concerning *J. S.* and *J. W.* (of which *W. R.* complaineth) was not written in any degree of **Envy** against the said persons.

Secondly, God doth know, that we never endeavoured to **murder** the said *J. S.* and *J. W.* nor any other person concerned in this Controversy against us. But **Cain** did not only endeavour to **murder**, but did actually **murder his innocent Brother**. We being wholly clear, not only of the **Act**, but the very intention of **murder**, are therefore **Not in the very way of Cain**. For we could be very glad to see *J. S.* and *J. W.* and the rest concerned with them, condemn that which is Evil, and return into Unity with Friends, who are in the Love of God towards them, and in peaceable Unity one with another in his Spirit.

W. R. in his Book scoffingly writes against Friends concerning **Excommunication**. See *part 2. p. 84.* But hath not he, to the utmost of his power, endeavoured to excommunicate, not only *J. B.* and his *Three Companions*, but all the *Sixty Six* mentioned before, without giving them *Gospel-order*; or at least many of them he hath not dealt with, according as Christ commands (Amongst which the faithful Ministers struck at by *W. R.* are found in Doctrine, as well as in Life and Conversation) and his Apostles direct. Therefore his uncharitable dealing towards us, Christ and his Apostles testimony witnesseth against.

If *W. R.* could make the Church of Christ believe, that **We are in the very way of Cain**: then, no doubt, they would declare against us as persons with whom they could have no Unity, in their Christian-Faith and Religion, and so he would get us denied by the Church of God, *the Pillar and ground of Truth*. But they have a

true Sense and Knowledge of us, to be *Men fearing God, and lovers and practisers of Christian Vertue, in Life and Conversation*, led thereinto, and preserved therein by the *pure Spirit of our Lord Jesus Christ*, who is Captain of our Salvation, and Bishop of our Souls, and true Head of the living Body, his Church, who Reigns in, and over every Member, who leads us into **Love** one to another, and to live in Peace and Unity one with another, and preserves therein; and teaches to love Enemies; to do good to them that despightfully Use and Persecute. These that are thus taught are far from the **very way of Cain**, which is **Envy and Murther**. These envy no man: But hate **Pride, Arrogancy**, and every **evil way**; such Christ doth own.

W. R's. Envy and bitter Words cannot get them Excommunicated out of Christ's Church, though they may be denyed by him, and such as he is. But his words or denial is of no Value with us; and many others that fear God.

Again, *W. R.* saith in page 89. part 2. *We now are sensible, that the said, J. Batt and his Three Companions (having assumed the place of Judges) will not think our Arguments deducible from the Light within sufficient, to Evidence their Ignorance and Weakness, no more than if they were four blind Priests, who neglecting the Heavenly Gift in themselves, may seek a justification of their Priestly Jurisdiction from the Scriptures without.*

Observ. His comparing us with **four blind Priests**, as aforesaid, is both **Scornful, Malicious**, and greatly **Unjust**. Herein he renders us, 1st. *As blind as the blind Priests.* 2dly. *As much neglecting the Heavenly Gift in our selves, as they.* 3dly. *As great Slighters and Contemners of the Light of Christ within, as they.* Oh Unrighteous Judgment, I do deny *W. R's* aforesaid pretended Sense, 'Tis grossly False, and Slandrous. For we are of the
Apostles

Apostles Faith concerning the Light of Christ within; who saith, *whatsoever is reprov'd is made manifest by the Light; and that which doth make Manifest, is Light.* But neither the Light of Christ within us, nor the Scriptures of Truth without, nor yet *W. R.*'s Observations thereupon, hath manifested to us, that to be our *Ignorance* and *Weakness*, which he in his Uncharitable Lofty Mind calleth so. But suppose we were *Ignorant* and *Weak*, will no softer Words serve *W. R.* against us for this, than to Judge us to be in the *very way of Cain*, for *Weakness* and *Ignorance*? if he could prove both against us, will not prove his Charge against us true. For they who are in the *very way of Cain*, are more than *Weak* and *Ignorant*; they are grossly *Wicked* and *Prophane*, in *Envy*, *Murder*, &c. O *William*! Thou want'st *Charity*, in this Judgment, *which is the bond of perfectness*, as the Apostle said. He also said, *If I want Charity, I am nothing*; but he had it, and therein was accepted of God: But thou without it wilt be rejected.

1 Cor. 13.

Col. 3. 14

2 Tim. 2.

22.

Tit. 2. 2.

W. R. It appears in *part 2. p. 91.* that thou art offended at *J. Batt*, and his *Three Companions*, for citing the Epistles of *Peter* and *Jude*, in their Reply to the *Bristol-Paper*, and *desiring them to be read, and rightly apply'd, &c.* It appears as if thy offence were, because they did not inform those to whom they wrote, how to apply the aforesaid Scriptures. And it appears, because the said Epistles are cited to be read, and rightly applyed; Thou takest occasion to compare *J. B.* and his *Three Companions*, to *Four Blind Priests*, who neglecting the *Heavenly gift* in themselves, may seek a *Justification* of their *Priestly Jurisdiction* from the *Scriptures without*. The unjustice of this comparison is shewed before. But *William*, thou hast brought Scriptures in defence of what thou writest in thy Book against Friends, and thou hast not informed them how to apply them Right. Of which, I conclude, thou hast heard